

# This Is Harvest Time For Us Labourers Are Needed In The Way Of God Put Responsibilities On New Comers

*Friday Sermon delivered by Hazrat Khalifatul Masih IV on 25th September, 1995 at Nunspeet, Holland*

After reciting Tashah'ud, Ta'awwuz and Surah Fatihah Huzur said:

## Somersault Of Maulvis

Since the time Jama'at Ahmadiyya has awakened and launched their vigorous campaign of *Da'wat ilallah*, there has been great maelstrom in the camp of maulvis. Formerly they used to say that Ahmadis are rapidly advancing and achieving big gains, therefore, they (maulvis) should also make plans and people must donate money to them so that they may start combating Ahmadis. They said that they will have to demonstrate their muscle.

But now once again, they are saying that Jama'at is not at all making any progress and are merely bragging. Being jealous of the advancement of the maulvis, Jama'at has merely boasted about its own advancement.

This sudden somersault proves that they have been hit hard. They are still not able to make out what to do and what not to do and how to stem advance of Ahmadiyyat. The more they block our way, faster will be the progress of the Jama'at. This is writing on the wall and this advance is destined. The days of their despondence are fast approaching and will go on multiplying. Now days and nights of our achievements are nearing. We shall be advancing by leaps and bounds and keep on progressing and no power on earth can change this destiny.

We are looking at the speed with which Allah is pushing us forward and He will go on advancing us. Today, we are enjoying the conversion of hundreds of thousands but I am looking at the day when this number will transform into tens of millions every year before the end of this century. My only worry is about their future care and supervision. What I am

anxious is how to look after our new coming guests. How to honour them and make them understand their responsibilities so that they may not march with us like dead weight. They should share our load. The progress in our speed needs many workers who should be ready to look after them and may take them along with them. We shall have to prepare such people from among the new comers.

## Put Responsibilities On New Comers

Therefore, I am emphasizing since long that if you want to do *tarbiyyat* of new comers, give them responsibilities. I have a long experience that even born Ahmadis do not shine if responsibilities are not given to them. Their talent remains dormant. There are others who seem to be living on edge and it is thought that they are unable to take responsibilities. But it is strange that when they are en-

trusted with responsible jobs, they move ahead. Responsibilities are such that they walk light and fast as well. Before that, their heart and steps seemed to be heavy. Even if you call them towards *salat*, they come with heavy steps. But if they are responsible enough to call others towards *salat*, they go and bring others with light steps and are not tired. They work in the day and toil at night.

Therefore, the responsibilities, especially laid by Allah are in fact no burden on a *Mu'min*. It makes him lighter and fresher. His breathing becomes blithe and he takes delight. For the people who are far from religion, and do not enjoy the love of God, the Holy Quran presents another example. When they are called towards virtuous deeds, they come as if they are cardiac patients climbing stairwells. Their breathing becomes tighter and tighter. They feel their chest heavier.

Now see the difference between the two. There are those on whom when responsibilities are laid, they walk gladly with lighter steps and fondly move forward. They even seek further responsibilities. But there are others, whose hearts become heavy even if they are summoned for lighter jobs.

### Our Lord, Do Not Overburden Us ...

Allah has introduced a prayer along with this system. It says,

*Our Lord, do not overburden us which we may not be able to carry.*

I have already explained this subject, therefore, I shall not repeat it. This verse may create the misconception that *Mu'min* is evading the burden of responsibility and is afraid that Allah will put so much weight on him which will be beyond his strength.

About strength, it should be remembered that strength and capacity are two different things. A man who has the capacity to eat a lot, when falls ill, has strength to eat very little. Therefore, it is not possible that Allah may burden beyond one's capacity. But it is possible that we may not be utilizing our full capacity which He has granted us. We may be getting weaker. He has given us legs and arms and if we do not utilize them for a long time, we may become so weak that other people may have to carry us. If children are not trained to walk and keep them idle for seven or eight years, it is possible that they may never learn walking at all.

Scientists have experimented that if children are not trained to speak despite their ability, their capacity dies and later he is unable to learn for life. Therefore, don't think that Allah has taught us to pray, *Our Lord, burden us not with what we have not the strength to bear*; this will not be a prayer, rather an abuse for Allah that (God forbid) He is so empty headed that He puts so much burden which is beyond their ca-

capacity. This is like incriminating Him.

Therefore, remember that *Our Lord, burden us not with what we have not the strength to bear* means that He granted us lot of capacities and capabilities. But we ourselves were so unworthy that we did not utilize them properly. Therefore, for the time being, we do not have the strength. Right after this, the subject of forgiveness starts and says, *And efface our sins, and grant us forgiveness and have mercy on us*. This means that O Lord, efface our sins, and forgive our faults. You granted capacities but we could not utilize them as we are not accustomed now, therefore, have mercy on us. This is like the weak child who does not know walking, whereas he should walk. When you will teach him, he will feel some discomfort. But you can not say, "Look! Now you are eight years old therefore, you have to walk as much as other children walk." If due to someone's fault, or parents' fault or some drawback of the community, he could not use his legs, then there comes mercy.

Mercy is shown in the beginning. Allah has discussed mercy in connection with the children as well as older people as the prayer "O our Lord, have mercy on both of them (parents) as they had mercy on me when I was a child" was taught. Here a man prays for his parents and begs Allah to have mercy on his mother and father like the mercy they used to show to him when they trained him and aroused his capabilities.

Therefore, it is the prerogative of Allah to put burden according to the capacities granted to man. But if you neglected and went on snoozing and did not utilize them and due to this, now feel weakness even with a little labour and feel tired, then what is its cure.

One cure is the prayer mentioned above. Second is to put responsibilities on the weaker ones. This is no cure that we do not put responsibilities on them. There will be very few workers who had been good workers right from their childhood or they had the penchant for the job from the very beginning who are by the grace of God, doing so nice work for the Jama'at. A large number of them looked to be worthless before. They had no taste for hard work, knew nothing about the job and had no experience. Apparently it seemed they will not be able to shoulder the responsibility given to them. But when it was given to them, they started working with this prayer. Allah gave them strength and they moved fast.

Thus if a section of the Jama'at is not involved, it is our fault. It is the fault of those who have been given the capability to be involved and who have been taught this prayer, and know all these things. They should put burden on their brothers and push them ahead. But remember that you yourself expect from God, *OUR LORD, BURDEN US NOT WITH WHAT WE HAVE NOT THE STRENGTH TO BEAR*. Therefore, you also put the

burden little by little and so much that they may gladly carry it.

When they will shoulder the responsibility, then they will have the desire to carry more and more. Body builders do not have the penchant for body building the very first day. In the beginning they rather regret their decision and say what hardship they have fallen in. Their body becomes sore, and it becomes difficult to move here and there. But they build their bodies for a better purpose. Therefore, there is no danger that they are building bodies only to make bodies.

When they start doing work, Allah rewards them for it also in many ways. Therefore, when you are entrusting work to some one, do not think them substandard or inferior and think why he should be entrusted with that work. In fact if you do not entrust anyone with the responsibility, thinking others as mean, you have a touch of arrogance and this surely causes damage.

### Satan Rejected Due To Arrogance

Allah has explained this lesson in the very first story that He entrusted the responsibility to *dust*, but Satan was arrogant that He entrusted responsibility to that mean thing and how will the dust perform the job saying that Adam was created of dust and dust has not the capacity. Fire has the capability, it has light and vigour and performs great works.

But Allah rejected him. This is a fact that to become dust while shouldering responsibility, is also a great quality. Those who become humble, capability is granted to them alone from among whom *Adams* are created. Therefore, you are *Adam* and creating *Adam*. When God made you His vicegerent in His representation, then you have to make more *Adams*.

Therefore, there are two kinds of job which we shall have to start everywhere. Firstly, time has come that weaker Ahmadis who are in large numbers and not habituated to work and have not been entrusted with responsibilities must be involved. It should be a sort of conscription and no one should be left out.

See that in peace times, every one is not required to join the army. Only a small number are involved at that time. But when there is the question of life and death of a nation, then the governments announce for conscription to involve everyone whoever is available. Everyone, young and old, has to offer himself.

Such was the time during the Battle of Badr. Every one was present. Old, young, child, maimed, weak sighted, weak bodied all were conscripted. They were like dust from which Allah created the Adam. When Allah blew into that dust, it defeated greatest Goliaths. Therefore, dust gets permission from God, and Allah blows His



spirit into it, then fire can not combat or destroy it.

Jama'at Ahmadiyya is the dust from which future humanity is going to be fashioned. They have to make new *Adams*. From this point of view, you should understand your responsibilities and put burdens on your weaker comrades and entrust them with obligations. But when I say this, you should remember that we have laid certain conditions and we can not put responsibilities even on the weaker ones without fulfilling those conditions.

Those who are given the responsibility and they do not shoulder it and reject it, it is not fair to put more burden on them which is beyond their strength. Therefore, I have made it mandatory that if someone does not offer the financial sacrifices ordered by the Promised Messiah according to Quranic teachings, and who has more capacity and looks at this job with ignominy or lets stinginess of heart overcome him, he can not be counted among them. If he understands that Allah has given him much more and offers less for the Jama'at thinking that he has saved himself, should also not be selected for the service as they do not have the capacity. They should be burdened little by little. But this is another subject.

I have already instructed about such people who do not have the capacity but outwardly they look affluent, e.g. who are burdened with debt or have other obliga-

tions, such as their relatives in Pakistan like poor widowed sisters etc. They should write to me without mentioning the details but saying only that for the present they do not have capacity to pay full *chanda* and need no investigation or recommendation. I shall permit them according to their request.

### Put Burden Little By Little

Then they will pay only what they have promised. There are such people who are burdened financially according to their capacity. Therefore, this subject is not completely out of place. But those who do not repay to Allah which He has given to them, they do not have the right that other burdens be put on them. They are content with their own world, so let them remain there. We are not to take any service for the Jama'at from them. But those who have explained their circumstances and I have accepted their plea, then their case is with Allah. They can be entrusted with responsibilities but not the offices.

There is a lot of difference in both these things. I am explaining this as this is going to be the general rule. People who were not under obligation before, will be mostly burdened with Jama'at's responsibility. Therefore, people should fully understand what I am explaining. Put responsibilities on such people but they should not be given offices because, an office bearer should be a model and

there should be no blemish on him. His personal condition is known to God and we are not concerned with it.

So long as God covers anyone, no one has the right to peep into their houses. If any one will do so, Allah will uncover him. Therefore, so far as outward conditions of someone are concerned and he fulfils them and apparently looks religious and *muttaqi* and shares the financial sacrifices according to his capacity and promises to fulfil his obligation, then responsibility can be put on him.

But when he will be made an official, then every one will have an eye on him. People see as to what kind of official he is. If he himself is lagging behind, he is not a good model which has bad influence on the Jama'at. Due to this, I am making this announcement that such people should be entrusted with other responsibilities and not the offices. If they are given the responsibilities, then with their blessings their hearts will open up and weaknesses removed. This is because when one part gets strength, the other part also get it.

From this point of view, we should train maximum number of workers for the Jama'at. This is because many more burdens are still coming. The prayer *OUR LORD, BURDEN US NOT WITH WHAT WE HAVE NOT THE STRENGTH TO BEAR* does not mean that we should not try to acquire more strength. This is not the subject when I said that prayer for less is

being offered. In fact prayer is offered for the maximum. It means that He may put so much burden on us which we should be able to carry. When burden is according to the strength, the strength definitely increases. But if it is more than the capacity, the strength breaks. The body shatters with the burden and nothing remains.

## Making Financial Sacrifices

Therefore, it is essential to understand the subject of prayers. This prayer means that O Lord! Burden us according to our capacity and we are ready for it. If some one can walk twenty miles, he prays that O our Lord make me walk for twenty miles and not more. He who walks twenty miles, his strength increases. This prayer will not abandon him. It will be there again on the second destination and will address him that he prayed to grant him burden according to his capacity, and now his capacity is for thirty miles. He should get up and walk thirty miles. Thus as long as his capacity does not reach its limit, his strength will go on increasing. But the demand from Allah will also continue escalating.

Therefore, from this point of view, to train the Jama'at, it is essential that we burden Ahmadis according to their capacity. It should not be that we see that this section is of willing workers and this section is of unwilling workers. When unwilling workers are burdened with responsibility, and

as these people have *eeman* in their hearts and is full of love of religion, Allah showers mercy on them. He gives them strength not only according to their capacity, but more than their capacity to carry that burden.

It is essential that we utilize our numerical strength according to our maximum capacity. At present only five to ten percent is being put to work. If we include all the new entrants, the percentage may drop even to two percent. Whatever fruits Allah is granting us will be the result of the efforts of these two percent of the global Jama'at. If we look at it from financial point of view, it may be the result of about five percent. If we are ten million, the *chanda* contributors, including all categories, are positively not more than half a million. If they are four hundred thousand, then they are only four percent who are participating.

But this four percent who are involved in paying *chanda* needs understanding. When census is taken, non-earning children are also included. Moreover there are ladies who are looking after the homes. They are also earning members, but in a different way. They enjoy the fruits of their earning. But the home is run with the earning of the husband. Therefore, it seems that only husband alone is earning. They also pay some *chanda*. But mostly children do not have the means for *chanda*. Thus, if the number is four hundred thousand, (which is

not fully calculated) and may be they are two hundred thousand, then it will mean that twenty percent of the earning members are paying *chanda*.

The major reason is that there are many regions e.g. Africa, and new nations in Europe also where Jama'at is fast spreading, do not know at all about the financial sacrifices. Whenever there is a call, they offer some thing. They are not counted in the numbers I am discussing at this time. I mean to say that they are not counted among the regular contributors who may be one or two hundred thousand.

Therefore, to make them contributors, it is essential to increase their strength. As I have explained that there is lot of room among them. May Allah grant us strength that we put burden on them according to their capacity and thus increase their strength also. If the strength of the Jama'at is spread according to capacity, then the whole world will look very small. But those involved in *Tabligh* are far behind the contributors of *chanda*. It is because the system of *chanda* has been firmly established by working very hard since the time of Hazrat Musleh Mau'ood. But the system of *Da'wat ilallah* has been established during the past ten or twelve years.

## System of Da'wat Ilallah

This system is also being organized on the pattern of *chanda* and at some places with greater vigour. By the grace of Allah, we have achieved surprising results and more than my expectations. I know that to convert some one who does not pay *chanda* into a contributor is comparatively easier than making a non-missionary into a missionary who may bring in fruits is a difficult task.

Therefore, whatever we have achieved is sheer grace of Allah. We should not be duped by self ego in this regard. It is because Allah has brought us in an era which is harvest time and spring season. We have entered the time when the Promised Messiah (peace be upon him) had launched his campaign and laid the foundation of wonderful revolutions after getting extraordinary signs. I understand that such seasons will come after every century and religion will be rejuvenated in this sense. But Khalifa will be Khalifa only and not the *Mujaddad*. Allah will rejuvenate. Allah blesses the times when great men of God are created who perform great tasks. They have the capacity to be repeated. Like history repeating itself, (I mean in bad sense) it repeats in good sense as well. This era of the Promised Messiah has also brought the blessings as it brought earlier.

We should not be misconceived and it will be stupid if we did so, and think that Allah has granted strength to do great things. He is granting us strength no doubt, but

why. It is because the season has come in which grace of Allah will bring in fruits. When harvest time comes, even the weeds start giving fruits. There are fruits in the grass, and thorny bushes also start giving fruits. This season which Allah has repeated, is merely His grace. But there is a rule that you will have to exert and make some effort. If you will do nothing, this season will go ahead and will take its fruits along with it. It will drop them or they will dry up and be smeared in the dust and you will get nothing.

### Allah Wants Us To Exert

This is also true that the grace of Allah demands labour and He wants his devotees to do some work. If they will not do anything to collect those fruits, they will be deprived of them. From this point of view, fruits have increased so much and are still increasing that we need lot of gathering hands to collect them.

I had the chance to do farming in the province of Sindh in Pakistan. Hazrat Khalifatul Masih III had made me the supervisor of his share of lands. I have seen there that whenever harvest time came, the local farmers were unable to collect the whole of it. Therefore, more hands were needed and labourers from Thar came and did the job of collecting. If they didn't do it, the whole harvest was destroyed.

Therefore, when fruits are in plenty, labourers are needed. We also need labourers in the way of God and I am calling Jama'at towards it. Present yourself for this labour. Whatever capacity you have, present it to the Jama'at with humility. The officials should gather these labourers according to the conditions issued by me. Entrust them with the work and you will see that their capacity will go on increasing in proportion to the work load put on them.

If you understand the subject explained in the verse *OUR LORD, DO NOT OVERBURDEN US WHICH WE MAY NOT BE ABLE TO CARRY* and look around, you will see different meanings in the surroundings. A man who is raw in manipulating a saw, or does not know how to work with stone mason's axe and if he starts working with those instruments, often injures his fingers. There are some labourers who do not know anything, but are mere helpers of the handymen. Some bring wood and some stones. But this thing should not be forgotten that these handymen and carpenters were also once mere labourers and used to bring stones and hand over wood to the handy men.

When they were entrusted with some work, they also became handy men very soon. Some of them become better handy men than those who had trained them. Therefore, you will come as mere labourers of God. This is a great honour. But then Allah will make



every kind of handy men, carpenters and other specialists from among you who will have the capacity to handle the work. Their capacity will be increased as a result of their working in the way of Allah.

From this point of view, talent of these two or four percent workers have also not shone fully. There is a large number among them who have not fully practised their jobs or are not performing them with full responsibility and wholeheartedly. Therefore, think that if their capacity reaches their limit for which Allah has made them, or those who are sitting on the side lines and are enjoying the progress of the Jama'at also join the team, how much will be the strength of the Jama'at at that time.

Even if the Jama'at does not expand, and develops their capacity and starts getting better, you have the capability to become the greatest Jama'at of the whole world. It will be so great that it will have the capacity to bring revolution in the world. Then add to them the new comers. If you pay full attention to their *tarbiyyat* then guess, by the grace of Allah, how much will be the gratification.

If a party is working to their full capacity, and still there is something to do and extra help comes to them, how happy they will be. With new blood, their strength also increases. If new blood is not added, some times man becomes

the victim of psychological frustration and is unable to utilize his strength fully. Having the strength he looks at it as if it is beyond his limitation.

### Battle Of The Ditch

But if help comes, suddenly new vigour is added and the enemy loses heart. The Holy Prophet did the same, in the Battle of the Ditch, which historians were unable to comprehend. When sandstorm raged, he raised slogans of *Allaho Akbar* with full force and vigour. They were raised because he was seeing the signs of the blessings of God. It is possible that Allah had informed him that the time of enemy's retreat had come. But these slogans did work in two ways. Firstly it gave new force and strength to the tired and weak Muslims. They were filled with great enthusiasm. Secondly when the enemy heard those slogans, they thought that it was not only the sand storm, but Muslims had received extra help also. So, vigour and encouragement can not come until and unless help comes from some where.

No doubt, help had come but it was the help of angels which the enemy could not perceive. Historians especially the orientalist think that it was a manoeuvre of the Holy Prophet. It was no manoeuvre; it was the sand storm which had started blowing. This was God's manoeuvre. It was under God's design that the Holy Prophet raised those slogans. No enemy can face the designs of

God. The enemy who were greater in number were terrified of the sand storm. Moreover their fires were extinguished.

Now these fires were not extinguished due to those slogans. They were polytheists and worshippers of fire. All these incidents happened simultaneously. This occurred with a particular purpose. Those people used to take great care of the fires which they considered as a divine sign. It used to keep burning in fast blowing winds also and was not extinguished. But this time those fires could not stand that sand storm and became a divine sign that the days of ending their glory had come.

When they saw that their fires had extinguished, the polytheists were terribly spooked. Their commander took his camel and before announcing retreat, he himself tried to run away. He thought that enemy had overtaken him. The condition was that the camel was tied up and he forgot to untie the beast. He beat the camel but it won't run. Seeing that condition the panic spread in the whole camp and they all took to flight.

If you study the whole incident, it revolves round the help. It is a deep subject and has extraordinary importance in war tactics. But this help came only from Allah. Therefore, you will also have to strive hard and those who are sitting on the sidelines, you should bring them along with

you. This will naturally give you courage and stimulation. Like angels, they will give strength to your heart.

## Find Men From Among Yourself

Therefore, find men from among yourself and from among the new communities joining us and put responsibilities on their shoulders as early as possible. I had advised Ahmadis of Africa that they should not insist on payment of 6% *chanda*. If they are poor, let them give only one cent or even a fraction of the cent. They should tell them to pray to Allah, that they may be given the strength to give in the way of God and tell Him that they have only so much strength to give and not more.

When you will pray *Our Lord, do not overburden us which we may not be able to carry*, then this prayer will create in them a reminder and it happens so. Those who get permission or tell us in the beginning that they do not have the strength to pay, if they are used to praying, a revolution does come in them. They say that they had prayed not to overburden them, but they are offering much below their strength. If their prayer is strong and there is sincerity in it, then this prayer gets hold of them and they do not even know what happened to them. Their heart starts feeling strange sort of repentance.

Some start writing letters to me telling strange things. They say that they are writing the letter with moist eyes as to what had happened to them and why did they request for lesser payments. They had wasted their life and promise to pay fully in future and will pay the arrears as well. They beg to remove the concession given to them. They say that their life had become miserable with that concession. This brings blessing to their wealth, *eeaman*, and efforts.

These are quite separate topics. Try to relish their taste. These are not the burdens which make people heavy. These are the burdens which make people lighter and lighter because that burden is lifted by Allah.

## Lord! Have Mercy On Us

The subject of *And efface our sins*, explains its meaning saying that we should be burdened according to our capacity and keep on pardoning us so that we may not feel discomfort while carrying these loads. If it does not contain this subject, pardon becomes meaningless. The verse *and grant us forgiveness* means to cover all our weaknesses. We may not suffer for the faults we committed earlier. This subject relates to the period when we did not fully utilize our capacities which was due to our frailties and weaknesses. Now we are repenting and saying that if we had the strength at that time, we would have done much more.

Then it is said, *have mercy on us*. This is a pitiable state. One begs to grant strength according to capacity, but is afraid that in spite of this, he may not be able to perform in a proper way because he has little strength. The end product of this prayer is that he says, *have mercy on us* as parents have mercy on their children. The memories of this merciful treatment then forces them to pray for their aged parents. Then they pray to Allah to have mercy on their parents as they showed mercy on them when they were children themselves.

This is the subject, and by comprehending it, we shall be able to bear the increasing burdens. If we did not grasp it, and did not pay its due rights, and did not try to lighten the burden despite clear instructions and light of God, it will be no good. By lighter burdens, I mean that we may feel them lighter and they should go on decreasing and we should go on feeling them lighter. This will bring revolutions in the world. It has already started, but I am worried that our fruits become more than our capacity.

I had already explained this subject earlier that I have experienced in Sindh that some times, if harvest is much more than estimated, they become problems. Labour comes but in routine numbers of which they are accustomed. But the amount of cotton or chilies is much more than before then it becomes problematic for the landlord. Chilies drop in the dust and



are destroyed in large numbers. I have the experience that if we did not get sufficient number of labourers, there was great loss in case of chilies.

But you are far better than those chilies and cotton. Containing of this crop should be life and death issue for you. By issue I mean that if this harvest is destroyed, you should feel very sorry and heavily distressed. This is the last thing which I want to impress upon you in this sermon. I want you to feel intensely for the new comers and weaker brothers, and until and unless you will not have these feelings, you will not get the strength to keep them with you.

This worry gives one lot of strength. I am talking of another sort of worry. Think of a mother who has some worry for one of her children. She knows that her other children have lot of capacity which this child lacks and he should also have them. But he seems to be weaker. Some times, a mother comes to see me and cries and expresses her concern for her child that he does not pay attention to religion. She tries to teach him, but he does not care. Her other children are far better than that child. They are regular in offering *Namaz* etc.

By this I mean that if capacities are there and are not utilised, then if love is there, one feels regret. But if there is no love, then who cares. If you have true love for humanity, for the Jama'at, and for the ideals of Jama'at, every

one will be restless. He will surely worry for his weaker brothers. When you will worry for them, you will remain anxious for them.

Then you will not wait for the office holders to come and knock at your door and tell you to awaken such and such a person. Make that brother walk faster and faster. Then your own worry will force you to think about the weaker ones. You would like to take them along with you. There will be lot of awakening in the whole Jama'at. This worry will bring wonderful comforts for you.

### Comforts Born Out Of Pain

There are many comforts that are born out of tragedies. If those tragedies are not there, those comforts also will not come. Allah could give mother her child without pangs of birth. But for the extraordinary love of the child, mother has to undergo those pangs of labour. These pangs have deep personal relation with the love of the child. But people do not pay attention to these things.

Some times they say in their ignorance, why mothers have to suffer so hard labour pains. But if child was born without pain, he would have been a street urchin. No body would have paid any attention to him. Even his own mother would not have bothered about him. This is the burden of nine months, and *weakness on weakness*, which mothers keep on carrying. They have to undergo hard

labour pains and then the child is born. Some times, the birth of a child endangers even the life of the mother. That is why love for the child is inevitable. This is all but natural and this generates love in the heart of the mother.

Therefore, love sprouts with the pain of the mother. There is blessing in this pain and it creates so intense love in her heart for the child that you will not find it in any other relationship. Therefore, from this point of view, to create pain is essential. These things are not of cool heart. As a result of love of Allah, you will have to bear the sorrow of His creatures. When you will have it, more things will crop up. Your prayers will be lifted very high. They will move heavens. You will have the strength to offer *tahajjud* at night. You will get the capability to talk with that love, whose advice is not wasted. Lot of your advice are wasted because instead of love they contain sourness. Some times they contain arrogance.

If a *Namazee* tells some one who does not offer *Namaz*, "You are a deprived person who does not say even *Namaz*". In his heart of hearts he deems himself a *Namazee* and the other one a mean fellow. With these feelings his advice will fall flat on the other man's ears. His own *Namaz* will also become futile. But if one bears sorrow for the love of some one, his advice will work wonders. It will create *Namaz* outside and exalt the *Namaz* of inside.

Therefore, it is essential that you feel the pain for the sake of God. You have worries about your businesses or other worldly affairs. The Promised Messiah has often written very sorrowfully that he is much worried for those who being members of the Jama'at are deeply involved in worldly affairs day in and day out. Let them taste the worry of religion also. If they will do so, they will have no need for their personal worries.

## Do The Work Of God

This is a very useful recipe, which the Promised Messiah has given us. We have experienced this in others as well as in our own person. Every where it has proved efficacious. I have often given the instances of some companions that they used this advice as if it was prescribed by their physician.

Among those companions, one was Abdur Rahaman Mehr Singh who came from the Sikhs. He was a saintly person who was granted true visions and dreams. We were surprised to see him. Once I went to Qadian when he was also with me. There was vast difference between him and other Sikhs of his village who came to see him. We were surprised to see how the Promised Messiah made gold out of rocks. He himself felt this tremendous change.

I do not know whether you have heard about this prescription or not or I have related it earlier, but generally people do not know

about it. It was his habit, that when he was in some financial difficulty, he would leave everything and instead of spending his time in earning more money, he will go out for *Tabligh*. His formula was that he was doing Allah's work, and now Allah will take care of his problem. In this venture, he never suffered any loss. I do not know whether his children have recorded incidents of his life, but whatever I heard contained tinge of miracles.

When he returned in the evening after doing *Tabligh*, he was told about a money order for him as a gift of which he had never dreamed of. Thus Allah Himself does the work. But it is when you work for Him with love and care and keep an eye on His jobs. Therefore, for all the nations who are entering the fold of Ahmadiyyat, whether they are from here, or from Germany, Africa, Far East Islands of Pacific Ocean, there is only one prescription which will be efficacious. You will have to increase your burdens to augment your own capacities and put burdens on those who are not so far carrying any load.

## Recruit The New Comers

Therefore, recruit them as soon as possible. The number of works I have told you are so numerous, that if you want to do them, you can not do with these numbers. They are very important as well and are related with our survival. You surely need man power. Do

not remain in the misconception that the few people with whom you are working are sufficient. Do not be arrogant about it. Handle the new recruits with love whom you think are no good and train them also. You will get wonderful people from among them and may be they become even better than you.

Then involve all the new comers in your work. During my past tour of Germany I saw especially that as a result of this advice, that lives of the new comers in the Jama'ats on whom responsibility was given, have changed. It seems that they are the sons of our *Sahaba*. They have no influence of Europe on them. Arrogance of white racism did not block their way for the service of religion. They have transformed into dust.

Therefore, it is strange that Adam is made of dust and when Adam is made, he becomes dust in the way of Allah and tells Him the same. He says, "O Lord I am mere dust". This means that Allah granted him great honour and made him fly very high, but he says that he very well knows his humble position. The Adam who is made of dust always returns to dust. This is the true humility which is loved by God. This is the humility which makes the prophets, *Siddiques*, *Shabeeds* and *Walis*. You also rise from this dust. Be the Adam and then turn into dust and from your dust other Adams should be raised.

This is an era which needs lot of new people who are born again and again. May Allah grant us strength.

Note: In his second Khutba, he requested prayers for the success of fourth annual Ijtima'a of Ansarullah Switzerland regarding which Huzur had received fax from Mr. Bashir Ahmad Tahir, Sadar Ansarullah Switzerland.  
(Translated: Baarakzai)